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JULIUS ECKMAN,
EDITOR AND PUBLISHER.

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CO-EDITOR.

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THE JEWISH EXILE; OR Life's Trials.

Written for The Gleaner by C.

[CONTINUED.]

Every hour seemed an age to our hero, and although he dreaded the idea of being exiled from his fatherland and from his mother, yet, he wished to live for her sake, not for his. While Siegmund was engaged writing a solemn farewell to his mother, his friends were busy to devise plans of getting him away from the city, and accordingly they obtained a passport under a fictitious name, and the youth left the depot at Berlin for Hamburg, unmolested. From Hamburg he took passage for Hull, without venturing to look about him, or speak to any body. Arrived at Hull, our youth began to awake, as it were, from a dream; he now, for the first time in his school life, began to realize his position; he was a stranger in a foreign land, with but limited means, and not a soul to whom he could make his situation known.

Cast upon a cold and unfeeling world, many hundred miles from home, Siegmund had no alternative left but to take courage and rely on his own resources. But even this self-reliance failed him, when on the next day, he chanced to meet some German imigrants for America, who were bouyant with hopes of the future, who told of the bright prospects of the great Republic in the West, and of the joyous reunion with their friends in the good old home after their anticipations would be realized. This crushed the spirit of Siegmund; he thought of his home and his mother, and sighed; he could never return again to that place which he once called his home, never more could he hope to look upon that spot where his early years of innocence were spent, never more to gaze upon that mother in the city of Eylau. Well was it for Siegmund that he had no rich parents, or relatives to appeal to in his precarious situation; it was well for him that he had to be the builder of his own hearth; since through his own mistaken acts in patriotism he had forfeited his claim to home and country. He once more assumed all the fortitude of a man and an adventurer, and resolved to go to Liverpool, and thence work his passage to America the best way he could. The next day saw our Siegmund in the great seaport wandering about the docks, looking at those monster ships, which braving waves and storms, travel to all parts of the world, and brooding over the probability of his being able to get to New York, with nothing but his face to endorse for a passage.

Thus he spent two days in Liverpool, lost to all the world but himself; on the third day he saw in front of an Emigrant agency, a large bill printed in German on which the merchantman Joseph Walker was advertised to sail in a few days for New York. Siegmund took courage and entered the office, he inquired for the agent and begged an interview, which was granted. In a few, but well-worded sentences he related to the agent his flight and his circumstances, and offered his services on board the ship as an equivalent for his passage.

The agent, who was by no means a philanthropist, nor yet one of those whole-souled men which are found in every business department, except emigrant offices, was struck with the appearance, address and candor of the youth, offered him a first class ticket, and exacted no more from him than to act as assistant to the purser.

His fortune seemed now made; a ticket for New York, an easy conscience (but not a light heart) and a good wind will waft any man across the ocean.

Siegmund returned to his lodgings in good humor and sat down to write to his mother, acquaint her with his plans and bid her a long farewell.

His letter ran thus:

My dear beloved mother!—But a few months ago I was with you; but a single week since I saw Berlin; to-day I am many, many miles away from you and the city where I have seen joy and sorrow. Perhaps this is all for the best. I have often thought of the strange and mysterious ways of Providence, and could only find consolation in the thought, that it is all for the best.

While you read this, dear mother, I am tossing on the broad Atlantic; do not cry nor grieve on my account, I shall enter the new world with a new resolution, and whatever may happen I will think of you, as my only and dearest friend on earth.

It is my intention to go to Texas and see uncle, as soon as I shall be able, after my arrival in New York, and then I hope to be placed in a position to alleviate your cares. Do take care of my books, they have, next to you, been my best friends; I shall sadly miss them on my voyage as I have nothing with me to read. I wish you were with me; the thought of never seeing you again on the soil of Prussia deeply affects me, and I can only find solace in the hope of a bright future, then I shall meet you again on a free soil among a nation of freemen. And now, my mother, one more boon I have to ask ere I close. Visit the hallowed spot where lay the remains of my dear departed father; visit his grave for my sake, and shed a tear on the sod for me Must I never again look upon that narrow house which contains the last vestige of the author of my being? must I never again behold the slab upon which the name of my father is hewn? O my father! thy country has driven thy son from his place of rest. No, mother, I will speak no more of this; I will not add pangs to your cup of sorrow; I will now close in the hope that you will write as often as you hear from your affectionate son.

SIEGMUND.

TO BE CONTINUED.

JEWS IN CHINA.

[CONTINUED FROM LAST WEEK.]

Besides the Law of Moses, they have other books in their repositories, which they denominate San-tso, a word signifying supplementary and distinct books, and which contain certain imperfect parts of several of the historical and prophetical books; but among them are no portions whatsoever of the books of Proverbs, Job, the Song of Solomon, or Ecclesiastes; nor of the books of the prophets Ezekiel, Hosea, Joel, Amos, Obadiah, or Malachi; and of the book of the prophet Daniel they possess only a few verses of the first chapter. They have also one copy, which they greatly prize, of the two books of the Maccabees, which they name Manthiochium, or Mathathies. They have also in the same repositories a book of ceremonies or prayers, &c., arranged for all the sabbaths and festivals throughout the year, almost all of them taken from the Scriptures, and chiefly from the Psalms. In these repositories they have, lastly, some books, ill arranged, which they term in the Chinese language Tiang-tchang, or the Interpreters.

These Chinese Jews are, in general, very ignorant of the Hebrew language; for although by constant study, they, for the most part, understand the five books of Moses, they are not so skillful in reading their other books. They excuse their ignorance by saying, that they have a long time ago lost their *tou-king-puen*, or grammatical books, and that for some centuries they have seen no Jew from Si-yu, that is to say, from the West. To their sacred books they pay so much reverence, that they seldom or never keep them at home, but lodge them in the repositories of the *li-pai-se*, or temple; yet this apparent veneration is nothing more than a mere superstitious practice, for when any one has copied, or caused to be copied, the books of the Law, and has placed them in the *li-pai-se*, he deems himself to have discharged all the duties of religion; and sometimes never afterwards makes his appearance in the synagogue.

In copying the sacred books the Chinese Jews esteem it an act of impiety to make use of either Chinese pencils or Chinese ink; for this purpose therefore they cut a reed, called bamboo, into pens; and use very black ink, prepared after the European manner, in the beginning of the year, immmediately after the feast of tabernacles; and which they keep with great care throughout the year. When the Law is read in the synagogue, the roll of the *ta-king* is placed in the chair of Moses, and as it is unrolled, the reader, covered with a blue cap, and having a cotton or fustian cloth spread over his head, reads it aloud, or rather sings it, in a manner similar to that of the Jews of Italy: a monitor stands close to the reader, and corrects him when he errs. On the twenty-fourth day of their seventh month they celebrate the feast of the Law Simheth Torah, when they carry about their thirteen manuscripts of the *ta-king* in solemn procession: and on which occasion the *tchang-kiao*, or ruler of the synagogue, wears a remarkable silk scarf, of a red color, hanging from the right shoulder, and brought under the left, and there fixed by a knot.

Fathers Gozeni, Domege, and Gaubil, were desirous of collating the Hebrew Bible, with the books of the *li-pai-se*, and more especially the entire Pentateuch, with the ta-kings preserved in the Bethe

of the synagogue; but the prejudiced opinions of the Chinese Jews always prevented their desire, since it appeared to them impious to trust their books to men who ate black flesh, for so they termed swine's flesh. An expectation was indulged some years afterward, (A. D. 1768,) by Dr. Kennicott, that books might be obtained from the repositories, either by exchange or money. A copy of the Hebrew Bible, printed at Amsterdam, by Vander Hooght was offered to them, which they praised exceedingly at first, on account of the beauty and thickness of the paper, and the compact binding of the book; but afterward despised it, and would not so much as supply from it the deficiencies of their own books. However, one of them named Naai-ven had already promised that he would take his copy of the books of Joshua, Judges, Samuel, and Kings from the *li-pai-se*, and sell it at a stated price. But as soon as he had secretly conveyed it away, he was discovered, and severely reprimanded; for there is an ancient proverb well known among them, that "he who sells his sacred books, sells his God." Another Hebrew, named Cao-ting, who made the same promise, went to the ruler of the synagogue, and redemanded the books of the Law, sumptuously written, which he had received from his uncle when at the point of death, and which he had recently deposited in the li-pai-se; but instead of obtaining them he was severely rebuked, and sent away with ignominy. Thus every effort hitherto made to obtain possession of the books of the Chinese Jews has completely failed.*

*See the translation of the whole of G. Brotier's account of the Chinese Jews in *Jewish Expositor*, vol. i. No. 3, 4, for 1816. Kennicotti Dissertatio Generalis, p. 65, fol.

ANTHONY THE CONVERT.

Anthony was born at Brieu, in Lorrain; his parents were Catholics, and he was educated by the Jesuits at Pont a Mousson. The preacher Feri, at Metz, induced him to embrace the Protestant religion. On his return to Nanci, he was persecuted as a heretic; and if a friend had not exerted himself to save him, he would have been hanged for not being a Catholic. He sought an asylum at Sedan, where he was suspected to be a Roman Catholic, and with difficulty escaped assassination for being a Protestant.

Seeing that, by some strange fatality, his life was in danger among Papists and Protestants, he went to Venice and turned Jew. He was thoroughly convinced, even to the last moments of his life, that the Jewish religion was alone authentic; for, he observed, if it was once the true religion, it must be always so. The Jews did not permit him to accept the sign of the covenant, lest they should have some difference with the magistrates; but he was inwardly a Jew. He went to Geneva, where he concealed his faith, became a preacher, a president in a college, and at last what is called a minister.

The perpetual contention in his mind between the religion of Calvin, which he was under a necessity of preaching, and that of Moses, the religion be believed in, occasioned a long illness. He grew melancholy, and becoming quite mad, he often cried out in his paroxysms, that he was a Jew. The ministers came to visit him, and tried to restore him to his senses; but he continually said, that he adored none but the God of Israel; that it was not possible God should change; that he could never have given a law, and written it with his own hand; intending that it should be abolished. He spoke to the disadvantage of Christianity, and afterwards retracted what he had said, and even delivered up a confession of faith to escape punishment; but after having written it, the unfortunate persuasion of his heart would not suffer him to sign it. The council of the city assembled the preachers to consider what was to be done with the unfortunate Anthony. The smaller number of those preachers were of opinion that he should be pitied. and that some attempts should be made to cure his disease, rather than punish him. The greater number determined he should be burnt, and he was burnt accordingly. This transaction is of the year 1632. A hundred years of reason and virtue are hardly sufficient to atone for such a determination.—*Cabinet of Curiosities*

Mind Your Business.

We like greatly the advice on an ancient Rhode Island penny "*Mind your business.*" That it is. A man of business must mind his business, or his business will not mind him. If he gives his energies to pleasure, others will pick up his neglected living. If he devote his chief attention to party politics, he will soon be in the mire. If he run wild after some new ism of the hour, his name may be made notorious, but he will become a bankrupt. We do not say that he should debar himself from occasional recreation, that he should be indifferent to the welfare of his country—or that he should pay no heed to the spirit of the times. Not at all; but these are side-issues, and should have attention only commensrate with their importance, and subordinarily to the main question.

"*Mind your business!*" Not another man's; but your own. Let him alone, so far as interference with him is impertinent. When he asks your advice or aid, render it cheerfully if in your power, but do not intermeddle in matters where your ignorance of his moving motive or reason for conduct only makes you appear presumptuously prying.

"*Mind your business!*" Slander no one, politically, morally, or socially. If your rival is prosperous and respected, surpass him in industry and virtue, if you can; but do not seek to put him down by artful and lying appeals to sectional prejudice or sectarian partiality.

"*Mind your business!*" Be progressive in your own line. Outside of that, be conservative. Respect the legal rights of your neighbors hard by, and of your countrymen at large. You would resent their dictation in your personal matters, whether social, moral, or political: be assured they will treat you with equal contempt, and justly.

"*Mind your business!*" Every one of you—kindly, actively, perseveringly, and you will thus be an agent in carrying out a portion of the plans of a benevolent Providence, who would have men to be "diligent in business" as well as "fervent in spirit."

"*Mind your business!*" But not to the neglect of your family. Make money as means to valuable ends. Your chief social end is to train up a gentle, educated, virtuous, God-fearing family. Money is an important means to this end; but this end is not to be aimed at, whether you make money or not. Remember this; and attend most assiduously to the cultivation of your own spirit and manners, and by example as well as precept train virtuously the tender and lovely beings who are increasing around your table and fireside; and when your locks whiten and your eyes grow dim, and your step falters, you will have in them a blessing better than "thousands of gold and silver.

Well doth he who ever doth
What the penny legend sheweth.

PROFANITY.—In the use of profane words, no idea is to be expressed, no object is to be attained, no end secured, no ear to be pleased; no appetite is to be administered to, no passion to be fed, no title to be acquired, no wealth to be earned, no possible good either real or imagined, is had in view. They mean nothing. They are wicked cheats, playing a game of deception; trying to palm off a blustering sound for a substantial thought. Profanity is surely a good witness of a terrible dearth of wisdom a frightful scarcity of ideas. Nor will any one pretend that there is any good in profanity, for besides being an arrant cheat, it is an idle and wicked use of the name of the greatest being in the Universe—the best and truest friend of every human being.

A STRANGE STORY.—In a village near Newark, England, in an old thatched house, which has been occupied by the same famly for nearly three hundred years, there lives an old man who has nearly completed his 86th year. A person who had occassion to visit him the other day, was not a little surprised on hearing the old gentleman, in course of conversation, express his belief that he was not only going to heaven, but *had been there once* since his first introduction into this world. From the account he gives of the matter, it appears that when he was about eleven years of age he was in an apparently lifeless state—which he called a trance—for the space of nine days and it was during that time he thinks he was permitted to behold the glories of heaven. His parents fully believed him to be dead; the passing bell was rung; his coffin was ordered and made; and on the third day his friends assembled for the purpose of following him to the grave. The clergyman of the parish went to look at the supposed corps before the coffin-lid was screwed on, and finding it to be warm he at once expressed his opinion that the child was not dead, and after ordering the postponement of the funeral, sent his servant on horseback for a doctor, who on arriving at the house, confirmed the assertion of the minister, and instructed the boy's mother to moisten the boy's lips with wine and water twice a day.—She did so; and on the seventh day he showed signs of life by moving—on the eighth he could hear the conversation of persons in the room—and on the ninth day he was able to open his eyes and rise from the supposed bed of death. Since that time his health has been delicate, but he has continued to occupy the grazing land adjoining his cottage, and has kept cows after the manner of his forefathers.

An Eastern Allegory.

A wealhty epicure applied to an Arabian doctor for a prescription that would restore his body to health, and give happiness to his mind. The physician advised him to exchange shirts with a man who was perfectly contented with his lot. Whereupon the patient set out on a journey in pursuit of such a person. After many months spent without accomplishing his object, he was told of a certain cobbler, of whom every one had spoken as a model of contentment and happiness. Pursuing the direction given, the traveler was at length rewarded with the sight of the cobbler enjoying a comfortable nap on a board.

Without ceremony, he was aroused from his slumber, and the important interrogatory, whether he was contented with his lot, answered in the affirmative.

"Then" said the seeker after happiness "I have one small boon to ask at your hands. It is that you exchange shirts with me, that by this means I also may become content and happy."

"Most gladly would I accede to thy request," replied the cobbler," but—"

"Nay, refuse me not," interupted the man of wealth; "any sum that thou mayest name shall be thine."

"I seek not thy wealth," said the cobbler,"but—but—"

"But what?"

"The—the truth is,*I have no shirt*."

BEAUTIFUL PARAGRAPH.—The following lines are taken from Sir Humphrey Davys Salmonia: "I envy no quality of mind and intellect in others—be it genius, power wit or fancy—but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a religious belief to my blessing; for it makes life a discipline of goodness; breathes new hopes; vanishes and throws over decay, the destruction of existance, the most gorgeous of light; awakens life even in death, and from corruption and decay call up beauty and divinity; makes misfortune and shame the ladder of assent to Paradise and far above all combinations of earthly hopes, calls up the most delightful vision of psalms and amaranths, the gardens of the blest, and security of everlasting joys.

VITTORIA.—THE ANCIENT JEWISH CEMETERY.—Some time ago pits were dug in the neighborhood of Vittoria when skeletons were found, the position of which was peculiar. It was moreover observed that they had all marks in the middle of the forehead, and traces of bandage around their arms. The antiquaries were therefore of opinion that there was something mysterious about these human remains. Mr Silva, a merchant residing at St. Sebastin, soon ascertained from their marks that were the remains of Jews of the 15th century, who had been buried with their phylacteries. Researches were made in the archives of the municipality, when it was discovered that in the year 1495, when the Jews, in consequence of their banishment from Spain, had been compelled to leave the graves of their fathers those of Vittoria gave their cemetery to the town council on the condition that it should never be built upon. Mr. Silva urged energetically the municipality to keep the promise made to the Jews of old. The cemetery was consequently walled in and the order given that no building should be erected on it.

TURIN.—A MARK OF DISTINCTION.—The king has decorated Signor Solomon Sinigaglia with the order of S S. Manrizioe Lazzaro, in reward for the success with which he has for the last 40 years applied himself to the manufacture of silk. Signor Sinigaglia, is highly respected for philanthropy and numerous acts of benevolence.—E. I.

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ANTI-RHEUMATIC CORDIAL.

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HEALTH RESTORATIVE

IS THE MOST valuable and unsurpassed remedy for Rheumatism and Gout to be found in the world or known at present. The discoverer of the above medicine does claim its infallibility in all cases of Rheumatism and Gout—when used according to direction—and does offer a reward of five thousand dollars to any medicine that does supersede it, and is entirely vegetable. The Doctor is enabled to offer the above reward on account of his having used the above medicine for ten years in his practice, and has never known it to fail in the cure of the most protracted cases of Rheumatism and Gout, and withstood all known remedies to the profession. Doctor Adolphus is known and rightly celebrated throughout the State, for his cures in Rheumatism, Gout and Chornic Diseases, and has only to the continued urgent efforts of his patients, and through the desire to help them who are not enabled to see him personally, or to spend a forune to get rid of the disease which they have contracted to the pursuit of their daily calling; only this has been able co persuade the Doctor to give the above medicine to the public, and at such term- that every suffering one should be able to reap its benefits.

As a Health Restorative its value supercedes all the mineral wealth and riches of California. And is creating a revolution in the whole treatment of disease throughout the world.

In secondary and tertiary Syphilis Scrofula, enlargement of the Glands, Dropsy, and all Nervous and Cutaneous Diseases, and the whole train of Chronic Diseases, which withstand and baffle the skill of the most excellent and learned Physician in the world; in Chronic Diseases whose very name is a terror as well to the Physician as to the patient, this medicine has proved to be superior to any in existance, and has cured in so short a time that they appeared like being abolished by magic influence, and in fact a few more such discoveries, and druggists will not need to keep a lot of useless medicines on hand, whenever they are prescribed once in a ten score they have lost through time their properties in which their value did reside if there was actually any in them.

Take this medicine when your digestive organs are disordered and your blood is impure, it will surely act on your bowels.

Take this medicine when you have a cold, and it will make you perspire freely.

Take this medicine when your urinary and absorbing organs are disordered and it will act on your kidneys—it penetrates every part of your body, searches even the most remote and secret recesses of your system; and removes the disease located there—it restores healthy action and gives tone to every organ in the human body—there ore it has righteously deserved the name it bears: Health Restorative.

The Doctor who is averse to all patent medicines, wishes it to be understood that the above medicine is no such thing, but th t he has, through the introduction of this medicine with its treaties and directions for use, made every sufferer to be his own physician in the above named diseases.

Thinking it under my dignity to follow the mode of quacks by appending certificates of physicians or private persons which is too well known, can be had for certain remunerations, applications of friends, or by the mode of boring a man half to death for even the most worthless trash, I will, therefore leave it to those in want of medicine to inquire personally of men that have been cured by my medicines of the above diseases, and who can be found in almost every city and village throughout the State. I consider such persosal conviction far superior to certificates of persons that are far from being known to them in want of medical aid.

But should ony one care for written testimonials or certificates regarding the cures performed by this medicine they might call at my office, and I will show them certificaties of true merit, which have been sent to me voluntarily, without applying for them, or by boring individuals to get them.

To satisfy the most scrupulous of men, also as a guarantee to those that have not had the opportunity of knowin. the Doctor by reputation or personally, I have adjoined to every bottle of the Anti-Rheumatic Cordial th certificate under oath of one of the most celebrated analytical chemists in the United States, that there are no minerals nor poisons contained in this medicine, although it is a very powerful medicine, and has a very strong action on the human system, which it necessarily must have to overcome the action of disease of such malignant character.

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Corner of Sansome and Commercial Streets.

THE UNDERSIGNED (WELL KNOWN FOR THEIR experience,) have fitted up this splendid building with especial regard to the comfort and convenience of both transient and permanent Boarders and Lodgers.

The St. Nicholas is the permanent residence of many Families, to whom it has become endeared as a HOME: consequently travellers stopping at this house are favored with the pleasures of good society—a desideratum seldo found in a hotel.

The table is well supplied with every delicacy. The House is open at all hours,

A coach will always be in attendance to convey guest to and from the boats.

jan29-5m **REGENSBURGER & STERN**

כשר BOARDING.—Mrs. H. Solomon, on California and Leidsdorf streets annaunces to her friends that she has refitted her house, and that strict attention will be paid to Kosher Board. City boarders, as also those from abroad, will be accommodated at reasonable rates.

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EXCHANGE,

Corner of Sansome & California sts.

This new and spacious hotel, centrally located, merits the attention of every business man visiting the city, as also of all those who love tranquility comfort, and good table.

Coaches will convey guests to and from the house.

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THE

WEEKLY GLEANER.

TO SOCIETIES ETC.

We can give no news items relative to public matter in this city, or elsewhere in this state, unless such reach us officially.

All births, marriages, and deaths (if sent to the office with the family, and sir names properly specified)are published gratis.

Any compliments to private men living or dead, have to be paid for.

Societies can fairly claim no more privileges than the editor himself enjoys: he also has to pay for publishing; hence no communications from societies, unless they be of pubic interest, will be published without pay,

לוח

HEBREW CALENDAR.

1.	. . . . .	2.
Oct.		
2	Succoth 2 first days	Mon. Tu.
7	Hoshaanah Rabbah	Sun.
8	Sheminee Asaireth	Mon.
9	Simhat Torah	Tu.
16 17	Rosh Hodesh Heevan	Tu. Wed.

Days of Sessions.

Saturdays and Sundays, from 9 o'clock A. M.; Wednesdays and Fridays, from 4 o'clock P. M.

By the above arrangement the children have four weekly sessions, without any other interference with the study of their lessons for their day schools except Wednesday afternoons.

READING HEBREW.

Parents who wish to see their children progress in Hebrew reading, and to acquire that volubility which is required if they should read all their prayers in Hebrew (33 pages octavo, in borgeois print, every ordinary morning.) *As little as your child will be able to read and play the piano by merely playing three hours under the eye of a teacher, so little is the volubility necessary to read daily sixty pages Hebrew acquired without considerable practice.*

The Recuperation of the Sabbath Eve.

The excellence and utility of a Sabbath observance is too obvious to be here again repeated. Still, we see its utility set aside by an imaginary greater one, namely: gaining a livelihood; the maintenance of the general run of business, and similar motives, whose tenibility we cannot discuss here. But, as the excellence of the institution is admitted, is it not desirable to reap the benefit of it, as far as we admit we are able? Ought not every man, Hebrew and Gentile, believer and unbeliever, to contribute his influence to see such a treasure as the Sabbath preserved to man? And, if supposed circumstances prevent us from keeping the Sabbath Day, ought not, at least, the Sabbath eves tobe observed?

We hear objections against making a difference between the day and the eve, when the Bible makes no distinction and tells us, uncompromising'y, "From eve to eve ye shall observe my Sabbaths." Still, if the objectors are honest and sincere, they will admit that, if the observance of the Sabbath is a duty, such observance is to be compared to a man paying a debt; and if the debtor imagines he cannot pay the whole debt, and, in fact, pays nothing on it, is it not better to commence paying a part than to pay *nothing*, because he cannot pay the *whole?*

As our families are increasing; as our children are reaching that age when they begin to understand, it is highly desirable and necessary that the institution be restored to the family as soon as possible, and to as great an extent as possible; be that even with a sacrifice on the part of parents and fathers of families.

Men of Israel! look back into the humble home of your chi'dhood, and remember the delights of the Sabbath eve; remember the days of your childhood, when the pleasures of the Sabbath table, the Sabbath suit, the Sabbath blessing filled you with joy and delight. Remember the Sabbath light, which is threatened to become extinguished; remember your father's hand, in the act of imploring a blessing on your head, which you cannot receive or give; remember that the idle talk, the concert and theatre of the Friday eve will be, some day, a source of regret and woe to your children; while the observance of the Sabbath eve would be an absolute blessing, remember that the play, and the game, the concert and the opera, must all, one day, be sad monitors of lost time and opportunity. But you may also remember that, if it is the duty and object of parents to be remembered to good by their children; if parents are to be an example, remember that your child will have but a poor and miserable memento in its mind of a parent who changed a Hoyiday into a day of profanity; a Kiddush table into a card table; a book of prayer into a pack of cards; a house blessed by angels into a house filled with players and profane dances; and, remember, it is a sad thing for a father's hand not to be fit to be a blessing hand.

Men and fathers in Israel! begin the first step; overcome a false shame, and commence at once; you see the duty; you have enjoyed its beauty; the voice of conscience tells you that you ought to try again; the spirits of your forefathers tell you that you ought not to have ceased: and the wants of your children tell yon you ought again to commence, to satisfy yourselves, to satisfy your house, and your family, by an observance that is calculated to give a certain sacred color and turn to the whole sphere of your family life.

Relic.

At the time when Poland was an Elective Kingdom, a Jew, Saul Wahl, by name, was King of the realm for a short period.

Until recently, the fact of a Jew being King of Poland was considered fabulous; but in 1854, Z. H. Edelmann collected, in London, family accounts and literary documents and published them with exceedingly rich evidence, under the title, "The Greatness of Saul: London, 1854."

In spite of the many deviations in several particulars, it appears, from these proofs, which are mostly taken from the precious collection of Hebrew MSS. in the Bodleian Library of Oxford, that Saul Wahl, born in 1540, in Padua, son of the Rabbi of that place, visited the Talmudic Academies of Poland in his youth. He subsequently became Counsellor of the Prince Christopher Nicholas Radziwill, and, during an interregnum, amid the contests of various factions, actually wore the crown of the Kingdom, provisionally (after the death of Stephen Baton.) According to other accounts, he was elected President of the Diet which elected the King.

In the Oxford Library is a Hebrew MS., composed by a grandson of Saul Wahl, named Rabbi Pinchas ben Moshe.

Benjamin Samuel Phillips, the present High Sheriff of London, and Samuel Solomon Phillips, at present residing in San Francisco, are among the descendants of Saul Wahl.

San Francisco, October, 1860.

Rothschild, the King of Palestine.

Our able cotemporary, the *Israelite*, has a sensible article on the rumor that Roth child was to be created by Napoleon King of the Jews. It asks has Napoleon to dispose of Palestine, would the Palestine Jews suffer a European King to rule over them. What merit has the house of Rothschild for the Jews, for whom they could have done much good, that they should deserve such a distinction?—

"One of them sojourns now in this country for a good while; did anybody hear that he cared the least for his race, or only signalized his presence in this county by one act of charity or piety? If we should retrogade so far as to desire a king, we would certainly have no Rothschild. The Philadelphia *Ledger*, however, picks up this piece of Paris gossip just to tell us that we, being no producing men, could not form an independent state. We are bankers, merchants, scholars, artists, etc., but no agriculturists, says the *Ledger*, hence we have not the right material to form an independent state. The *Ledger* does not know us. In Austria and Russia alone are more Hebrew agriculturists than in the States of Deleware and Rhode Island. In Central Asia the Hebrews subsists exclusively on agricul ure and the chase. In Arabia there are thousands of pastoral and agricultural Hebrews. We feel not the least inclination of having a Hebrew king, or any other king; hence it is folly to discuss the practicability of the scheem."

PESTH. — Dr. Joseph Bach, formerly preacher of the Temple and Principal of the school, says the *Israelite*, has been decorated by the Emperor with the Golden Cross of merit.

RUSSIA.—In 1859, says the *Israelite*, there were among the Jews 48,833 births and 39,424 deaths. The Jewish population has consequently increased by 9,458 souls.

DAMASCUS.—During the Syrian troubles, the Jewish quarter was totally burnt and ruined. It is hoped that the £5,000 surplus in the hands of the Board of Deputies will be appropriated to the relief of Damascus.

CRACOW.—The corner stone for a new reform temple was laid at that city.

STOCKHOLM.—We always must mention with pleasure this city. Mr. Leiser Meyerson, the Parnass of the congregation donatiag on the occasion of his 70th birth day, the sum of 1,000 Swedish dollars, as a fund, towards the support of invalide widows, and orphans, the congregation added the handsome sum of 11,000 more for the same purpose.

TALENT.—Master Henry Ketten gave, lately, a concert at St. James Palace.

Miss Magenson, a young Swedish lady, has received 1,000 dollars from Government to perfect her musical education, for which evinces great talent.

ALSACE.—The total income of the Industrial School of Mulhouse is 3,000*l.* a year.

PIEDMONT.—Ideas are entertained to establish a Central Consistotory in the dominions of Victor Emanuel similar to those of France and England.

AUSTRIA. —Intermarriages of whites of whites with colored people for four generations efface the original color—rendering the white colored and the colored white.

It is less painful to learn in youth than to be ignorant in age.

WHAT CONGREGATIONS WANT MOST AND FIRST.

Friends, all reform and all orthodoxy must prove a failure unless it commences at home, in the family. It is the example of the parent's daily lite that impresses itself on the mind of the child; and the child will copy. Still, where such parental example is wanting, where the parent cannot thus mentally nourish the child, we must call in aid an adopted mother, the synagogue and its teacher.

You are well aware that the child will copy the teacher. Parents, be advised; till the child is nine years of age you need little care about his "book learning;" only show it pictures, images, and examples from life; and, like Jacob's flock, the colors you show the child will be those by which the character of the child will be marked.

There will come a time when congregations will see that every congregation consists of two integral parts; of the adult and the junior congregations, and that it is the latter whose wants ought to be first and most abundantly supplied. Unless congregations can supply such a want, their reform and their orthodoxy will not amount to much.

There will come a time when every congregation that wishes the welfare of its children will know that it has to maintain two separate places of worship, with separate services, and a separate ministry, of different spheres of action, of different qualifications and spiritual gifts. When we have to tell the truth, we little care how it is received, or how much our motives may be misinterpreted. If you do not wish your children to be disrupted from actual sympathy with all worshippers, give them a temple in the house, at which father and mother are the minister are the minister; or if the parental cannot supply such a want (and sad enough it would be), then establish, on quite a new footing, a school for the culture of the devotional feelings: *hire* no teachers; do not try to create servants, but go seriously to work, and establish a juvenile honest, zea'ous, and truly devoted ministry.

The first Marriage at New Music Hall.

The marriage ceremony of Mr. Marcus Schiller, of San Diego, to Miss Rebecca Barnett, of this city, celebrated at Musical Hall, on Sunday last, was largely attended and proved a decided success. The greatest solemnity prevailed in the hall, and the friends of the happy couple enjoyed the occasion. In the evening numerous friends paid congratulatory visits to tho house, where the hilarity of the guests resounded till a late hour. May the auspicious day usher in many years of prosperity and happiness to this well-matched couple.

The funeral of Jacob Ezekiel, took place on yesterday afternoon. His hearse was followed by a large concourse of citizens, besides a numerous train of firemen and delegates from the different fire companies.

His remains were interred in the Nvail Shalome burial ground, at the Mission, where Rev. Henry preached a solemn sermon. Peace to his ashes.

The most smiling and placid countenance oftentimes makes the most dangerous temper. The most terrible thunder bolt ever witnessed, was shot from a cloud arched by a beautiful rainbow.

HAPPINESS can be made quite as well of cheap materials as of dear ones.

Communicated.

SAN FRANCISCO, Oct. 17, 1860.

To the Rev. Dr. Julius Eckman.

DEAR SIR:—The undersigned, one of your pupils, would respectfully beg leave on behalf of a number of your friends, to forward the enclosed small token of respect and gratitude for the arduous labor and interest you so kindly manifested the past Holy days on behalf of the children of San Francisco, hoping that your labors for this noble cause, may be ever successful, and wishing for your future welfare and prosperity I remain

Respectfully yours

ISAAC N. MORRIS.

The above communication was accompanied with $113, for which we are under obligations to Master Isaac N. Morris. We, understand, however, that Miss Katy Morris, sister to our worthy pupil, has been instrumental in making us this unlooked for donation, for which we tender this amiable young lady our heartfelt thanks.

SAN FRANCISCO, Oct. 17th, 1860.

DR. JULIUS ECKMAN—*Dear Sir:*—The Congregation Emanu-el, at its meeting on Sunday, the 14th, resolved, "that a Committee of Seven be appointed, to proceed to the Rev. Dr. Kohn, the superintendent of the school of the Congregation Emanu-el, and select, in conjunction with him, out of three applicants for the vacant teachership, the most suitable one for the office." It is out of question that none but you, Dr. Eckman, can be entrusted with such an important position., as the Rev. Dr. Kohn has frequently and publicly expressed himself to the effect "that Dr. Eckman is superior to any one in learning and knowledge, and the most qualified to such a position." It is, therefore, a settled question that none but you can get the appointment; as your zeal for the promotion of religious education amongst our children, as well as your great abilities, since the establishment of your school in 1854, are too well known to our co-religionists here, especially the steps you have taken to impress in the hearts of the young ones the idea of a divine worship. The Congregation Emanu-el may well congratulate themselves on seeing the teachership placed into your hands, as they can rest assured that the flock is in the hands of the best and ablest shepherd they could find. I have convinced myself of this truth by frequent visits to your present school. May the Heavenly Father preserve your health, that you may be able, henceforth, to plant the seeds of learning and true religion in the tender hearts of our children, as you have done for the last six years, without hardly being rewarded for it.

A FRIEND OF EDUCATION.

Communication.

SAN BERNARDINO, Sept. 20, 1860.

ED. GLEANER:—Again has the Festival of the New Year come and passed away. Again has Yom Kippur, with its solemn fast, called Israel to repentance. Again the solemn sound of the "Shophar" has brought to the mind of the sons of Judah thoughts of the glorious past, when the name of the Lord was lauded in His holy temple; thoughts of the gloomy and desolate past, when Israel was bowed down with grief and unmerited reproach; thoughts of the present when Judah raises his head and assumes among mankind the place due to him; thoughts of the resplendant future, when the promise of the Lord will be fulfilled, and Judah's glory again shine forth.

The hearts that leaped before its Heavenly voices: to some these thoughts have brought memories of the past, have recalled the scenes of a happy childhood, the memories of homes beyond the seas, where fond and loving hearts, on these occasions more than on any other, are thinking of the absent one far, far beyond mountains, vales, deserts and oceans. To others who, more blessed, have around them all who are dear to their hearts dream of a happy future, of life, health and affluence, came like whispers from above, opening their souls to thankfulness and praise.

In the little corner of the Lord's foot-stool, the scattered ones of Judah celebrated these holy epochs with becoming solemnity, the greatest good feeling and unanimity prevailed and the business of the place was entirely suspended; even the only hotel in the town was closed! and, to a stranger, the place must have looked like a deserted city of Arabia. The ceremonies were conducted becomingly, though in the old style, and many a one wished he could have been in your city to witness the evidences of progress, and to imbibe new strength and fortitude by listening to the teachings of the Rev. Gentlemen, officiating at the different synagogues. For myself I would have liked very much to have been in San Francisco, my desire was more to witness that new and most laudable experiment of Dr. Eckman. What a scene it must have been, hundreds of the children of Abraham uniting their infantile voices in praise to the God of their fathers; hundreds of young minds drinking with avidity the solemn teachings of our venerated religion; hundreds of young beings brought to comprehend their relation to their Creator, and for the first time in the history of Judaism in America, singing the praises of the Almighty in words they could understand and appreciate and all through the exertions of one man, not only unaided but even once bitterly opposed in all his efforts. Dr. Eckman, to you Judaism is deeply indebted, to your efforts Israel must give thanks, intelligent, disinterested minds, all good and open hearts cheer you on, the eyes of all true Israelites watch your course, and the souls of good men rejoice in your success.

By the late numbers of your paper I see that the Rev. Disciple of Dr. Einhorn was again in the field of *Literature.* It was with great impatience that I was awaiting a peep at the first number of this immaculate organ of old fogyism under the name of orthodoxy, edited by Dr. H. Bien, what *sattatorial* performances won't one be obliged to witness in California, is it not preposterous to imagine he *cie devant* ultra reformist Rabbi High priest of the congregation Emanuel, the man who had the impudence to ascend the steps of the ארון הקודש with the inscription קדש לי on the front of his cap, the man who publicly smoked his cigar in the streets of San Francisco on Sabbath, imagine that man the senior editor of a so called orthodox periodical. Really the *Pacific Messenger* shows on its face its authorship, it is juvenile, very juvenile, it is truly Bien-ish, well gilded, superficial and flimsy, it wants that something essential to all papers, a tone, an identity, a color of its own.

My letter has extended beyond ordinary bounds and reserving further criticism for my next.

I remain truly yours.

L. L. D.

CONGREGATION EMANU-EL.—This Congregation voted, on Sunday last, $250 in aid of Mr. Benjamin, the traveler.

FIRST HEBREW BENEVOLENT SOCIETY.—At a meeting of this society, on Sunday last, the appropriation of the sum of $25 per month to Dr. Eckman, in aid of his school, was confirmed.

GLEANINGS.

CITY.

SAN FRANCISCO, Oct. 16th, 1860.

J. J. BENJAMIN, ESQ—*Sir*—I am instructed to inform you that, at a meeting of the Congregation Emanu-el, held on Sunday, the 14th inst., it was

Resolved, To appropriate the sum of $250, to assist you in the furtherance of your expected journey in the East.

Your obedient servant,

[SEAL.] A. EGER, Secretary.

POLITICAL.—Mr. Louis Cohn, an esteemed citizen of our persuasion, has received the nomination as Auditor from the Douglas party.

The Hebrew ladies of Mokelumne Hill, have organized a benefit society on the same plan as those of our city; we wish them success in their laudable undertaking.

PERSONAL.—Mr. L. L. Dennery, formerly of this city, has associated himself with Mr. Willis, at San Bernardino, in the practice of the law, and, convinced of the integrity of Mr. Dennery, we wish the firm of Willis & Dennery success.

MR. H. HARRIS, of Marysville, has our thanks, and the thanks of those who have been benefitted by his contribution.

THE SAN FRANCISCO MEDICAL PRESS.—The October number of this highly interesting Quarterly, edited by E. S. Cooper, A. M., M. D., has been received, and we are pleased to say is worthy of the profession.

"TO THE MEMORY OF MY MOTHER."—We were the recipient, last week, of $10, from a gentleman in the interior, who desired us to apply it to the assistance of some poor Israelite, with the remark:

"Not being an Israelite, I donate that sum to the memory of my mother, who has been of that religion." It is well that the memory of a mother still finds a re-echo in the bosoms of those who are far, far away from the spot where that mother has taught and cared for her child, and where she now sleeps that sleep of the righteous. It is well that the son, who is engaged in worldly pursuits, thinks of his mother—a Jewess—while he belongs to another creed. The eye of a son may have chosen a religion differing from that of his mother, but his heart can never change: his heart must be with his mother; and if, perchance, in some succeeding year, that son returns to that spot where he first learned the name of mother, he will shed a tear on the grave of his mother, he will cherish her memory; and this is religion; this is a creed which has a yet but few votaries.

BIRTHS.

In this city, October 15th, the wife of B. Hamburger, of a daughter.

In this city, October 13th, the wife of J. Manheimer, of a son.

In Mokelumne Hill, Oct. 13th, wife of I. Blum, of a son.

MARRIED.

In this city, October 17th, by the Rev. Dr. Julius Eckman, at Platt's Music Hall, Marcus Schiller, of San Diego, to Miss Rebecca Barnett, of this place.—Augusta, Geo., Charleston, S. C., and New York papers please copy.

In this city, October 14th, by the Rev. Dr. Henry, Mr. Wolf Kalisher to Miss Louise Platshek.

At Santa Rosa, October 15th, by Rev. R. M: Cohn, Mr. Meyer Wise to Miss Bertha Breslauer.

At the same time and place, Bennet Ellis to Miss Mary Ostrowski.

In this city, October 17th, by the Rev. Dr. Julius Eckman, at the Sutro House, Mr. S. Marks to Miss Johanna Brownstein.

In this city, October 16th, by the Rev. Dr. Henry, Mr. Harris Marcus to Miss Lena Harris.

DEATHS.

In this city, October 17th, Jacob Ezekiel, a native of Philadelphia, aged 35 years. He leaves a wife and child to mourn his untimely death.

In this city, October 16th, Joseph Solomon, a native of Strasburg, Prussia, aged 57 years.

Special Notices.

Acknowledgements.

CONTRIBUTIONS TOWARDS THE EXPENSES OF THE HEPHTSI-BAH ON THE LAST HOLIDAYS.

Carried from last week	$138 00
S. Harris	5 00
Through Master Issac N. Morris	113 00
Total	$257 00

CHEBRA BERITH SHALOME.

The regular monthly meeting of this Society will take place every first Sunday in the month, at their Rooms No. 184 Montgomery Street, at 7 o'clock, P. M.

S. DANIELEWICZ,
Secretary.

CHEBRATH BIKUR CHOLIM UKDOSHA.

The regular monthly meetings of this Association will be held every second Sunday of each month, at 7 o'clock, P. M. precisely (not at 7½ and 8 o'clock as before), at Temperance Hall on Washington street.

ISAIAH COHN, Secretary.

Chebra Berith Shalome.

An adjourned meeting of this association will take place on Sunday, October 21st, at four o'clock P. M. at Temperance Hall on Washington St.

WANTED.

A gentleman at Sacramento, capable of officiating as Reader, Shochet and Lecturer.

Applications, accompanied with authentic testimonials, must be handed in before the tenth of November next.

M. MARKS, President.

Returned "Get?"

We have before us a large square letter, with two seals in sealing wax, with no less than six post stamps, and seven other marks in three different inks. The letter is addressed to the Rabbi of California. On the cover is written that the contents are relative to a 'Get,' dispensed by Rabbi Simcha Silberstain (Head of the Rabbinical judges) of San Francisco.

R. Simcha belonged to the San Francisco Beth Haundrah, and has left for lands unknown.

INFORMATION WANTED,

We shall feel obliged to any of our readers in the Pacific or Atlantic states who could give us information of MR. SELIG KAMPTNER, formerly of New York, where he followed the trade of cigar making. We have important communication in his favor to make to him, and hope to hear from some quarter of his whereabouts.

Hitherto, we have found this method of enquiry in all cases but one, effective; there was always some disinterested man among our people, who would be ready to do this act of humanity when appeal was made: so that we in this instance hope to have our enquiry soon responded to. Eastern Jewish papers please copy and send bill to this office.

Information Wanted.

Whosoever can give any information to this office, of the whereabouts of Mr. Washington Jacobs, of Charleston, South Carolina, will oblige anxious friends at home.

There is a letter at our office for Mr. W. Jacobs.

Address office GLEANER.

CAUTION

We have received from a certain Beth din in Europe, what they thought to be a fifty dollar note, bearing the impression "Bank of Love."

It probably was palmed upon the Beth-din's hands, or upon some European banker, as a good note by some American traveler on the continent of Europe.

A Practical Treatise on the Chemistry of Gold, Silver, Quicksilver and Lead, has been laid on our table by Messrs. H. H. Bancroft & Co. The little volume is well printed and contains many illustrations, and is withal the best book of the kind for miners and assayer

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This Burner is the latest invention. Its STATIONARY wick, and AJUSTIBLETUBE combine principles in the production of light, which no other lamp possesses It will give DOUBLE the flame, with an equal sized wick, that is produced by the "Dietz Lamp."

The mode of fastening the chimney is infinitely superior to ALL others. It gives a brilliant flame without smoke or odor. Its simplicity: its economical qualities, and its general superiority over all others, insures a ready sale.

Parties using Coal Oil and Kerosene, will find it to their interest to call on BRAGG & CO 200 Washington Street, opposite the Plaza, and get a good article We warrant this lamp, when using our best oil, to burn TWELVE NIGHTS in succession without touching the wick, giving a brilliant light the LAST as at the first

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Of all the remedies for Coughs, Colds, Sore Throat, Influenza: Croup, Whooping Coughs, Bronchitis, Asthma-Phthisic, or any other affection of the Throat or lungs, it is now generally conceded that NEWELLS' COUGH OR PULMONARY SYRUP is the safest and best.

It is agreeable to the taste, soothing and healing in its effect and has received more substantial testimony in its favor, during the past year than all other remedies for pulmonary complaints combined.

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